Will: Dow: 1639 m. 7. d. 14. d.

Godlie and fruitfull Treatise of Faith and workes,

Wherein is confuted a certaine opinion of merit by workes, which an aduersary to the Gospell of Christ Iesu, held in the conference, had in the Tower of London.

Math. 7. ver. 21.

Not euerie one that saith vnto me Lord, Lord, shall enter into the kingdome of heauen, but he that doth my Fathers will which is in heauen.

Iohn 6, verse 40

And this is the will of him that sent me, that euery one that seeth the Sonne, and beleeueth on him, may haue euerlasting life: and I will raise him at the last day.

LONDON
Printed for *Gregory Seton*, and are to be sold at his shop vnder *Aldersgate*.
1583.

BRITISH MUSEUM

To the Right honorable, and his very good *Lord, Ambrose Earle of Warwicke, Baron Lisley, maister of her Maiesties ordenance, knight of the most honorable order of the Garter, and one of her highnes priuy Councell, H. D. wisheth all prosperitie in this life, with increase of honour, and in the life to come eternall felicitie, in the heuenly hierarchie by Iesus Christ.*

AT what time Right honorable, I had finished these my slender labours, containing such holesome doctrine, I trust, as may seme necessary for the time. Certein of good iudgement hauing perused the same made some perswasion to suffer the impression thereof, which at the firste, considering my own weakenes, the slender handling of so weightie a matter, the pretence in the beginning for my priuate exercise, I disassented to their desire. But being somewhat presed to do some good to the Church, how litle soeuer, and to cast forth some publike stone to the repairing of the building, leauing the successe to almightye God, I was in the ende contented to yeeld, and imboldened to commit this litle treatise to the printe. The first and onely occasion of the writing wherof, was an argument which an aduersary of the truth held in the cōferēce, had in the Tower of London, the force whereof seemed to me so weake, as that I thought my simple skill, might easely confute the same, wherefore com-

mit-

mitting that argument to memory. I applied my endeuour to the confutation therof. And although arte, & the eloquent order, & forme of the learned herin be wanting, yet I doubt not but done according to the truth. Yet iudge I this my labour litle worth, and ſmally, or nothing able to preuaile againſt the cauils, and ſlaunders of the aduerſary, vnleſſe your honorable L. were patrone thereof, to whom I do dedicate both my good hart, and worke alſo, not as to teach your L. ought contained in this treatiſe, whoſe honor aboundes both in Zeale, and knowledge of this doctrine, but by your authoritie, to get it the more fauourable intertainement with others, when they ſhall behold this ſimple diſcourſe, ſhrowded vnder the protection of your honorable good L. Thus being bold in all humilitie to proſtrate this litle booke before your honour, obſeruing the examples of others in like oblations, for the better defence thereof. I pray to the Lord Ieſus long to preſerue you, in much honour, and felicitie, Amen,

Your honors moſt humble to commaund, *H. D.*

NTo you I write yee vnlearned Papists, whom the Pope and his Prelates haue so blinded, and dulled your sences, that you haue eares and heare not, eyes and see not, a hart, and yet cannot vnderstand the trueth, nor finde the waie of your saluation. For blind ignorance, (who among you is called the mother of deuotion, though most vntruely) hath so lulled you a sleepe, in popish dreames, that you can neither heare, see, nor vnderstand the word of life, but hath shut vp the same from you, so as you cannot learne Christ truly, nor obey your Prince faithfullie: but doth nussell you vp in old wiues fables, and legions of lies, as they thinke most meetest for your study: fearing that if they shuld suffer you to read the word of truth, the blinde way which they haue ledde you in all this while, would bee by you so espied, as their great hypocrisie and false doctrine could no longer lie hid, but would be knowne to their great shame, and vtter condemnation. The Lord hath opened the eies of a number of his people, which haue bene led in the waie of your blindnesse: and the Lord in mercie may also open your eies, and wil if you will not too obstinatlie withstande his offered grace. The Lord calleth you, if you wil hear him. He bids you search the scriptures, for therin you shal find life and wisedome, which is Christ. But your Antichrist forbiddeth you to reade them,

because he would haue you still blind, and know no other Christ, as a leader to heauen but him. Forsake not him that is life, to followe him that leadeth to death, whose doctrine draweth to dispaire, taking awaie al confidence, by the merites of Christ, and leaueth you in perpetuall blindnesse and confidence of your workes. And therfore awake out of these Popish dreames, flie from that whore of Rome, who hath made you drunken with the cuppe of hir fornication. Imbrace Christ Iesus the onlie Sauiour, and onelie rest vpon him for your saluation. Doe as much good as you can, and fulfill the lawe to the vttermost of your power, that God maie be glorified therby, but repose no trust of saluation, nor merite therein. Leaue that onelie to Christ, vnto whom it doth appertaine, for he onlie hath obteined it, by shedding his moste precious bloud without the helpe of our woorkes. For if those woorkes might saue vs, thē Christ died in vaine: for what need is there of his death, when our works maie saue vs. But forasmuch as this is most vntrue, and that there was nothing in the world whatsoeuer that was able to redeeme the soule of man, the commandement of God being once broken by Adam, but Christ. Therefore the most precious bodie of Christ, was made the alone and onelie sacrifice for to redeeme vs. Wherefore staie no longer, forsake all vaine helpes from the Pope, and flie to Christ onelie, and there rest yee. And so farewell.

H. D.

premonitorie.

INede not (good Christian Reader) to stand vpon either the commendation of the Author of this booke, or the worke it selfe, for *Vino vendibili hædera suspensa nihil est opus*, both the one and the other (such is the exellencie of them both) may sufficiently commend themselues. Onely this I am to request at thy hands (good Reader) that what faultes or escapes soeuer thou shalt meete withall in this booke, (as there be some) I beseech thee impute them not to the negligence of the Author, who is greatly agreeued at them, but to the ouersight of the printer, through whom they were cõmitted. Wherefore gentle Reader I beseech thee read this booke (being I assure thee a learned worke) *cum iuditio*, not *praiuditio*, with the spirite of modesty, not of contumacie, knowing that (as the Apostle saith) charitie couereth the multitude of faultes, enuieth no man, speaketh ill of no man, but receiueth all thinges in good part. And wherfoeuer anie fault shall be committed, freendly to amend it with thy pen, and especially for the pointing thereof. And for the marginal notes, and quotations also, the like ouersights as before are cõmitted, wherfore good reader blame not the author without cause, either for the one, or for the other. A greater volume thou maiest haue, but a learneder treatise for the substance therof, I perswade my selfe, is hard to find. Thus putting thee in mind of the old adage μωμησε τάιτιο φασσον ἤμιμησεται it is easier to find fault, and to carpe, than to imitate, or amend. I commit thee to God, who blesse thee with the knowledge of his truth. 1 Pet

Thine in the Lord Phillippe Stubbes.

Faultes escaped in the printing.

	Page.	Line.	Faulte.	Correction.
C.	1 a.	1.	for first	read first Adam.
F.	3.	2.	for worke of the law,	read works of the law.
F.	6.	8.	which make,	read which walke.

Faults escaped in the printing.

Page.	Line.	Faults.	Correction.
[illegible]	[illegible]	[illegible]	[illegible]
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A TREATISE OF
Faith and works.

OD by his eternall wisdome, in his secrete counsayle, before the foundatiõ of the worlde: decreed the creation of the same world. And in that his secret counsell determined to make mankinde, and also appointed a number certeine howe manie hee wold create, before the end of the world: and that the world should not end, before that number certein were accomplished, euen to the last person. God decreed so to make man in his first creation, as that he should bee perfect good, and shoulde haue free wil, that if he would, he might stand and abide in that perfect goodnesse, and not fall from the same, and so neuer

to be dampned. But God foresawe, that notwithstanding he wold make man the purest creature aboue all that hee would make, vnder the compasse of the heauens: and woulde giue him free will, power, and strength to keepe himselfe from falling if hee would, yet notwithstanding he would fall, and breake the commaundement, which God woulde giue him: wherby both himselfe and his whole posteritie should fall into the state of damnation, and so the iustice and wrath of God should take holde, and bee powred vpon al mankind for his so transgressing, the onely cause of all their corruption. The mercy and loue of GOD foreseeing this fall of man, and perpetuall death for the same, by the iust iudgement of God: preassed forward, and as it were, pleaded against the iustice and wrath of GOD: That though *by the fall of a first Adam*, sin entered, and the whole posteritie of mankind shuld bee brought into the state of damnation, (*for in Adam all do die*)

Rom. 5, 12. 18.

1. Cor. 15. 22.

Euen

Euen so by the death of a second Adam Christ Iesus, mankinde is to bee recouered, bought, *made righteous* and redeemed frō the paine due by that fal. Which loue and mercie in God being as high, or higher in dignitie then his iustice, is to haue as great, or greater interest in man, then his iustice; And the power of mercie is as well to be showed on man, as the power of iustice. But iustice replied, that death must fall vpon mankinde for transgressing; *For the reward of sin is death*: and therfore iustice otherwise could not be answered, but by death. The mercie and loue of God, to make a full agrement for mankinde, and by iustice to satisfie the iustice of God: ordeining, *That we shuld be made the righteousnesse of GOD in Christ*. Graunted that death by death should be redeemed, and that by innocent death, euen the death of the verie sonne of God; *Who onelie should take on him our infirmitie, and beare our paines; by whose stripes we should be healed*: And he

Rom 5,19

Ro.6,23.

2.Cor.5,21.

1.Pet.2,24. Esai.53. Mat.8,17

shoulde bee the redeemer in iustice (by death) to satiffie the iustice, & appease the wrath of God. Wherevpon the iustice and wrath of God, being therewith aunswered; and the elect freed from the same iustice and wrath of God. The Lorde in mercie and loue decreed in the same his secrete counsell, to giue vnto the redeemer, those whome before they were, he had bought and made sure to himselfe, by a price which hee woulde giue in the appointed time, before set downe in the secret counsell of God. And those whome before they were, he had bought & chosen, were vnto him certeinelie knowne; the number certeine, and euerie particular person hee knewe before they were. For God was not ignorant thereof; neither can there be ignorance in God; neither would he redeeme those whome he *knew not. In the fulnes of time*, the word being the secōd person, and verie God of verie God, tooke flesh made of the substance of the virgin Marie, in which flesh liuing

Rom. 8. 29.

Mat. 25. vers. 12.

Galat. 4. 4.

liuing here vpō the earth, he fulfilled the whole law to the vttermost. *Who did not sin, neither was their guile found in his mouth.* Thē to satisfie the iustice of God, for that number which were (before they were created) elected and chosen to be saued. The same flesh being man (ioyned to the Godhead and so one Christ) *laide vpon himselfe*, and bare all the whole burthen of sin in his bodie on the tree, done from the first to the last end of the world, by all his elect. Thus bearing all our sinnes, hee, being yet an innocent lambe, was slaine and hanged vpon the crosse, suffering before diuers tormentes and passions. And when the vttermost peny for mans ransome was paid, Christ hanging vpon the crosse (a little before his death) saide; *It is finished:* That is to say, all the prophesies which were prophesied of me by all the Prophetes, from the first to the last, are fulfilled. And with all; *I haue finished the woorke which was giuen me to doe of my Father.* I haue satisfied

Esai.53.9. *1.Pet.2.23.*

1.Pet.2.24. *Esai.53.5.*

Ioan.17.4. *17.30.*

Luk.24.26.27. *Ioh.17.4.*

tiſſied the iuſtice and wrath of my heauenly father againſt the ſinnes of mine eleect, I haue paid their full ranſome, I haue redeemed all from eternall death, *& haue for euer deſtroied death*: and hell for them. *Death is ſwallowed vp in victory.* So that now there is no more to be laide againſt them, nor to bee done for the redeeming of them from their ſinnes, all is finiſhed. The elect of God being thus redeemed; *And elected before the foundation of the world*, before they were, or *had done either good or euill*: And that of a certeintie infallible, without alteration of purpoſe, *and without repentance by God*, in any reſpect, in his ſecret counſell. For in God there is no repentance, nor alteration of any thing, decreed in his ſecret counſell, but his purpoſe ſtandeth firme and ſtable, for euer. This election being thus in certeintie determined, the number & perſons certeinlie knowne to God, by name ſet downe, & writtē in the booke of life by the finger of God, & not one of them to be loſt; For *Chriſt ſaid, thoſe*

Eſa. 25, 8.
Cor. 15, 54.
Oſee. 13, 14
Ephe. 1, 4.
R. 9, 11
Ro. 11, 29.
Sam. 15, 29
Ieh. 17, 12.

those whome thou gauest me haue I kept, & none of them be lost, but the lost child, that the scriptures may be fulfilled; Nor anie one to be added therevnto, but the decreed number to stand full without alteration of the same, or any person thereof: because that God is altogither perfect wisedome, without alteration of minde, not mutable, his knowledge certeine, not ignorant of any thing. All thinges past and to come are still present before him: *Neither is it with God as with men: to be of one mind to day, and of an other mind to morow: but God is still faithfull.* One and the selfe same, from the beginning to the ende, I say without alteration from his first decree, in his secret counsell. The all this being thus vndoubtedly true, it cannot be saide, that man can by himselfe otherwise, or by any other meanes merit and worke out his owne saluation, then hath beene alreadie wrought, through the mercy and loue of God, in, and by Christ our Sauiour, the onely ful worker

Nom. 23. 19.
Cor. 1, 7, & 10, 13
Thes. 5, 24.

of the same, by suffering his most greeuous passion and death. For how can it bee saide in any respect, that man by his good workes can merit his owne saluation, seeing before he was, it was made sure to the elect in God his secrete counsell, and decreed to stande firme withour alteration, being aduisedly purposed, by God in Christ, *Before the foundation of the world.* So that without all contradiction and doubting, all the good workes that hath bene wrought by mankind, can not be said to merit their saluation.

Ephe. 4. 1.

The Iesuites in their last disputation in the Tower, held those to be the works of Christ that man woorketh, for that Christ worketh them in man: and being the workes of Christ that are wrought in man, they merit (saide hee) saluation. But this cãnot be true; For electiõ being decreed before euer man was, and in that election, mans saluation made sure, and certeine by that decree through Christ his passion & death, and for his sake onely,

ly, for that he would giue his life for the ſame in the appointed time. How then can it bee ſaide without great abſurditie, and derogation of the maieſtie of Chriſt Ieſu, his paſsion and death; That mans good workes can merit or deſerue that, which many thouſand yeares before hee wrought any good workes, was made ſure and certeine vnto him, for and by Chriſt as is aforeſaide. Surely it is more then extreame doltiſhnes once to thinke it. As for example; A prodigall ſeruant that had conſumed his maiſters goods, and thereby hee greatly indebted to his maiſter, yet his maiſter in merey & loue, not only forgaue him his debt, but made him heire to all his landes. Now if after that his maiſter had thus forgiuen his debt, and made him heire to all his lands, to the end the ſeruant ſhould be a faithfull friend to him, and loue him with all his hart: the ſeruant would yet ſay; I will ſo pleaſe my maiſter, I will worke, and doe ſo much good in his ſight, that I wil

deserue, that hee shall not onely forgiue me the debt which I owe him, and the euill life which I led towardes him, but also make me heire to all his lands. Were not this to bee iudged a verie foolishe speach, and the speaker a right paterne of an insolent foole? To say he would merit or deserue that which before was made sure to him of meere mercie and loue. Wisdome would rather haue expected this kinde of speach from him, my maister hath done much for me, he hath not onely forgiuen mee the debt which I ought him, and am neuer able to pay it, but also he hath made mee heire to all his landes, I will therefore by the helpe of God (according to my bounden dutie) extend my whole indeuour, to the vttermost of my power to doe him the best seruice I can all the daies of my life: and shall thinke all that I am able to doe, to be nothing in respect of that, more then fatherly kindnesse, which hee hath done for mee. This had beene rightly spoken,

and

and this must bee our speech, which are the elect of God: For *we were elected before the foundation of the world, that we by the working of the holie Ghost, should be holie and blamelesse:* and not elected, for that God sawe wee would bee holie and blamelesse, to merit our owne saluation: for that is contrarie to the meaning of the holy Ghost, vttered by Saint Paule in the first to the Ephesians. And so Gods election and decree vncerteine (which is most certeine) if our saluation should rest vpon our owne well or ill doing, which cannot be. For Gods election being once decreed (which as Paule saith, was before the foundation of the world) it standeth sure for euer, and resteth not vpon our well doing, yet if wee leade not a godlie Christian life, we showe our selues to be damned creatures; and not of the number elected, in whom the holie spirit of God worketh. And here we see that God the father by his mercy and loue, is the first efficient cause of our saluatiõ; The sonne

Ephe. 1, 4.

of

of God the seconde efficient cause; The
Iob.3,16. passion and death of Christ Iesu the materiall cause, and Faith the instrumentall cause. For Faith apprehendeth (and so cannot works) and thereby we take hold on Christ his passion and death: and man beleeuing Christ to be the sonne of God, God and man, and that hee died for his sinnes, he thereby is certeinly assured, that he is the elect of God the father, bought and redeemed by Christ the meritor, redeemer, and Sauiour, and written in the booke of life before the foundation of the worlde. Faith now being the instrument wherewith we take hold on Christ, assureth vs that wee are elected. And good works proceeding from iustifieng faith, declareth to the world that wee be the elect of God: and we please God by doing of good workes, but we merit not saluation thereby, neither hath good workes any part in the merit of our saluation, but onely Christ Iesu: For *when wee haue*
Luk.17,10. *done all the good that euer wee are able to*

doe,

doe, yet are we but unprofitable seruants. And how then can wee merit our owne saluatiõ? The best works that euer were, without Faith pleaseth not GOD: For *without Faith it is impossible to please God.* Heb. 11, 6. Yea, if it had not beene appointed, that Christ shuld haue died in the world: all the good workes that euer Christ did himself in the world, without his death, could neuer haue merited heauen for vs: which if they could, Christ would neuer haue died, neither should hee haue needed. But if Christes good works besides his death were not able to merite our saluatiõ, much lesse our good works which are, *as a stained cloth polluted.* Esai. 64, 6. Therefore only Christ by his passion & death, and not the woorkes of the lawe and of grace, neither doth Faith merit saluatiõ, because it is the proper office of Christ onelie to merit the same; much lesse then our good workes; yet if we be voide of good workes, and haue not Faith chiefly to beleeue that Christ is the sonne of God,

God, God and man, and that he died for our sinnes: then may wee be sure that as long as we remaine in that state, wee be none of those whome God hath elected, but are of the reprobate number, and cōdemned sort. Faith therefore may bee without good workes, and yet saluation to the beleeuer in Christ. The theefe that hanged on the Gibbet on the right hand of Christ at his death, hee did no good workes, yet he had Faith, and that but at the instant before his death; And Christ pronounced him his elect, saying; *To day shalt thou bee with mee in Paradise.*

Luk. 23. 42.

But rarely may Faith be found without good workes, though workes done in ciuill charitie may be without Faith. For Turkes and Iewes do as many ciuil charitable workes, as all the Christians doe, and yet are they without faith in Christ, and therfore remaine in the state of damnation, and their ciuill workes of charitie auaileth them nothing, neither can they be saued by them. Therfore Faith which

appre-

apprehendeth Christ, doth onely iustifie, but so doth not workes; for Faith is aboue good workes, and good works are but handmaidens to Faith, to wait vpon his, but not to merit saluation, because of imperfection. For the best works that euer were wrought by man besides Christ, if they be brought to Gods tutchstone they shall be found to be drosse, and no fine golde. Therefore we are to take hold onely on Christ Iesu by Faith: and so shall wee stande sure of our saluation without doubting: which workes cannot assure vs of. And why then should any man hang vpon good workes which cannot assure vs of our saluation, or think his owne workes, Friers workes, Priests workes, or workes of supererogation, to merit for them: whē as the good works of Christ which were most pure and vndefiled, could not saue mankind; and because they coulde not saue mankinde, Christ therefore would die to purchase that which good workes could not. Peraduenture

aduenture some will aske wherefore Christ should worke all his good works which he wrought in the worlde? Was it not to merit our saluation, and to purchase heauen for his elect? I say no. Neither was it the purpose of the eternitie, to send downe from heauen into the world the second person in Trinitie, to take our mortall flesh, and by fulfilling of the law, to merit heauen for his elect. But the purpose and end of his comming downe to take flesh, was, to die for the saluation of his chosen children, who could not bee saued, nor enter into the kingdome of heauen, but onely by the bloudie sacrifice and death of that vnspotted and innocent lambe of God, Christ Iesus. And so heauen which was lost by Adams fall, was not merited by fulfilling of the lawe, or by doing the good works of grace, either by Christ himselfe or by his chosen children. You will aske againe to what end then did Christ all that was commanded in the lawe, and fulfilled the same most

perfectly.

perfectly, if thereby hee should not merit heauen for his elect? It is to be answered for fiue causes.

The first cause is, to shewe that Christ by fulfilling of the lawe, was a iust person, had therefore no cause of death in him, and that also hee dying, suffered his death most wrongfully. For Christ liuing iustly in the world without sin, and without spot or blemish of sin, fulfilling the whole lawe in such sort, as neither the iustice of God, nor all the deuils in hel coulde laie anie thing to his charge, or could finde any one sparke of sin wheron they might take holde, thereby to put Christ iustly to death: and shewing himselfe thus to be a iust, and most righteous person, so fulfilling the whole lawe to the vttermost that might be, ought not to haue died, but to liue in the same according to the word; *Doe this and liue*. *Luk. 10, 28* And therefore he was most wrongfully put to death. But most graciously for poore miserable man, whose deliuerance

from the wrath of God and fiery lake of hell was wrought by the ſame death, who otherwiſe muſt haue liued in perpetuall torments. Chriſt his good works in deed was a fulfilling of the lawe in his owne humaine perſon alone, but not for any others, neither could mankind thereby be ſaued. And therefore Chriſt would ſuffer his paſsion and death, becauſe that neither by his owne, nor by others good workes mankinde could be ſaued, which (as afore is ſaid) if ſaluation for mankinde might haue come thereby, Chriſt ſhould neuer haue needed to haue died. And now ye childrē of God heare the Trump of Chriſt Ieſu ſounding in your eares, a conqueſt, a conqueſt; victorie, victorie. A conqueſt? Victorie? By whome? Ouer whome? And for whome? Euen by Chriſt Ieſu the moſt innocent, and vnſpotted lambe of God, ſacrificed & ſlain. And he it is that triumpheth ouer death, hell, and all the power of hell: and ouer the wrath and iuſtice of God the Father;

and

and ouer the lawe of God; so that now the iustice and lawe of God hath vtterly lost their force: and Satan with all the power of hell hath lost their interest, which they had woon against the elect by Adams fall; And that by the most wrongfull putting to death, the most innocent and immaculate lambe of GOD Christ Iesu. And for the chosen children in Christ, is this most royall and victorious conquest woon. Christ hath suffered the paine, and we haue reaped the gaine. And this hath the death of the blessed sonne of God Christ Iesu done; which all the good workes in the world coulde neuer doe.

The second cause was, that all persons should knowe, that God had not commanded that which was impossible to be done by man: for Christ beeing man, did in his owne person fulfill the whole lawe, did worke all the good works that the lawe required to be done, euen to the vttermost silable of the lawe, all was per-

formed by Christ.

3 The third cause was for *example*: that all persons should follow Christ in well doing, to liue in the world as hee liued in the world, to hate sin as he hated sin; to loue vertue, as hee loued vertue: that thereby our conscience might stand assured of our election: & that the world might iudge vs (by seeing the workes of Faith to proceed from vs) to be the elect of God in Christ Iesu, and those whome Christ died for.

1. Pet. 2, 21. Joh. 13, 15 Ephe. 5, 1.

4 The fourth cause was, to shewe the difference betwixt the first Adam, & the second Adam Christ Iesu. The first Adam in his first creation was the perfect image of God: For God saide; *Let vs make man in our image according to our owne likenesse.* And hee was good in the sight of God, hauing free-will to keepe himselfe so if hee would: but hee fell by breaking the commandement. The second Adam was borne the verie perfect sonne of God, hauing also freewil which

Gen. 1, 26. 27.

held,

held, and kept himselfe in the obedience of his heauenly father, all the daies of his life: and kept all the commandements, which God had commanded. The first Adam could be tempted with an apple or fruite of the tree. The second Adam Christ Iesu coulde not be tempted, *with all the kingdomes of the worlde*. The first Adam was, *Of earth earthly*, and subiect to falling. The second Adam was, *Of heauen heauenly*, and could not fall.

Adam.

Mat. 4, 9

August. contra Adamantũ. Cap. 12 §

The fift cause and end of all his good workes, his godlie life and conuersation in this world, was to set foorth the glorie of his heauenly father: And he so glorified him thereby, that his heauenly father from heauen said; *This is my welbeloued sonne, in whom I am well pleased, &c.* And that we also which are the elect of God, *Might haue our light so shine before men, that they may see our good workes, and glorifie our heauenly Father which is in heauen*: according to the example of our maister Christ. Now here

Mat. 3, 17.

Mat. 5, 16.

you may perceiue, to what end the godly life and good workes which Christ did in this worlde did rende too; which was not to merit saluation for mankind, neither was that the pointed price for the same; neither could that obteine it. But (as it is saide) the verie price of our saluation, was onelie the passion and death of Christ Iesu, and not the works of grace. And in Gods election before the creation of the worlde, the saluation of mankinde was made as sure for them, and Christ as sure of his elect whiche hee bought before they were (though the price for the same was not then paid, but to be paid in the appointed time) as a man is sure of a peece of lande that is voide of encombrance, which hee buyeth to paie for the same at a daie appointed. The bargaine of which lands being set downe vnder hande and seale: and all thinges done that ought to be touching the sale, sauing payment which is reserued to the appointed daie. The land is now the bui-

 ers,

ers, and no man can take it out of his hands, and the seller hath no more to do with the landes, though yet hee bee not paide for the same: neither can the seller haue action against the lande, but against the buier. And so the lande doth remaine firmely to the buyer still, euen from the first concluding of the bargaine. Euen so standeth it with the iustice and lawe of God, and the mercie and loue of God in Christ for mankinde elect. They haue nowe no more action against the elect, which were bought by Christ, (and in time paide for the same) then the seller hath against the lande which hee solde, and in time was paide for it. The elect were Christes from before the beginning, after hee had bought them, and they could not be taken out of his hands after the bargaine was once set downe, and written vnder hande and Seale, (that is to saie) written in the booke of life, and sealed with the promised passion and death of Christ Iesu: and

so remained surely his owne for euer. And therefore it is plaine, that good woorkes hath no part in the saluation of the chosen children in Christ, seeing the same was made sure to them, before they were created, or had done either good or euill: neither could Gods election rest vncerteine vpon woorkes to come, as a cause of saluation, which are but the fruits of Gods children, and of Faith.

And although good woorkes proceeding from iustifying Faith, haue no part in the merit of our saluation: yet be they of great vertue and force, and haue their crowne. For a godlie and a vertuous life in the children of GOD, and the good workes which they doe, which are the children of God elect in Christ Iesu, doe please God, and doe staie the wrath of God that the plagues due for sin, as war, pestilence, famine, and such like, fall not vpon vs as a iust reward for our wickednesse. And therefore to staie the

the wrath of God, that his heauie hande fall not vpon vs, and that the fauour and loue of God may ſtill be bent towardes vs. The children of God by the operation of the holy Ghoſt (*who worketh both the will and the worke*) in all the elect of God (*becauſe of our ſelues we are not able to thinke a good thought*) do make their humble prayers vnto God, doe all the good workes that they are able to doe, to the glory of God, and are made by the holy Spirite of God, to hunger & thirſt after righteouſneſſe, to deteſt and abhor ſinne, and thereby *doe worke out their ſalu-* *Phil.2,12.*
uation: That is to ſay, they outwardlye ſhewe vnto the world by their good life and conuerſation, that they are the elect of God. And they are aſſured in their owne conſciences, (hauing a feeling of the holy Ghoſt working in them and by leading a godly Chriſtian life) that they are of that number which were choſen and appointed to ſaluation, before the creation of the world. *And God bleſ-*

Phil.2,13.

Cor.3,2.
epiſt.2,5.

ſeth

seth that land & that peple, that obey and
Deu.7,13. *worke good in his sight, by true faith in*
14. *Christ, & geueth his peace & plenty of al*
good thinges vnto them. And thus the
Lord doth crowne our good works, &
rewardeth the same by these blessings: &
the worldly blessings which god giueth
vs, are infinitely of greater value, and
more then al the best works that all the
whole world is able to doe or deserue.

Therfore O miserable man what art
thou that darest presume to lay thy defi-
led workes (which euen the very best of
them are most impure) before the most
high, iust, mighty, & pure god, the iudge
of righteousnes, to merite thy saluation:
who setting aside his mercy, cānot abide
inperfection. Augustine cryeth out, *woe*
Aug. conf. *be to the most vpright life of man, if God*
l.9.ca.13. *examin the same setting his mercy aside.*
Then, when all the best workes that we
are able to doe, cannot deserue one of the
least blessings which God hath, & daylie
doth bestowe vpon vs: what sheuldest

thou

thou meane, O miserable man, to holde them meritorious to purchase saluation. For thy best works, & thy best life is sin, & wilt thou haue sin to merit thy saluation? what saith Gregory vpō the words of Iob, in the 9. chapter, whose words be these: *Man cannot be iustified, being compared to God. The holy mā* (saith Gregorie) *doth perceiue that all the deseruing of our best works are faulty, if they be weied in the righteous ballāce of the iust iudge.* And can that which is faulty, deserue other then damnation, if mercy in Christ Iesu go not betwixt? therefore is Christ only the merite for vs and not our good works.

Greg. cap. 9 of Iob.

Wil you heare what Barnard saith who making a long discourse (as out of a learned fathers booke I gathered) of the vnrighteousnes of mans righteousnesse, demaunding in the end of what value all out righteousnes may be in the sight of GOD. *Shall it not be imputed filthie like vnto a foule menstruous cloth, accor-*

Barnar. in festo omnis sanct. ser. 1.

ding

ding to the saying of the Prophet, and if strickt & narrowe examination be made thereof, shall not all our righteousnesse be found vnrighteousnesse, and nothing worth.

But there is yet another shifte in the Papistes storeboxe, which I trowe will strike the matter dead. And what is that trowe you? Forsooth that by grace we be renouated, which grace is geuen vs from God the father, whereby we fulfill the lawe: And men by grace fulfilling the lawe, doe merite their saluation.

But forasmuch as this grace cannot be geuen vs, but by faith in the death & merite of Christ Iesus: therfore we say that by grace infused into vs, by faith in Christ good works are wrought, which are not now our works, but the workes of grace, and those workes merit saluation. Who is able to ouerthrowe this Bulwarke, buylded vpon so sure a rocke, which being so profound, is not possible for a man to vndermine the depth, nor

come

come neare the toppe thereof being so high? But the God of heauen will with the breth of his mouth, ouerthrow such wicked blasphemie: whereupon, by the helpe of whose power, thus I aunswere: that this is but a subtle cauill, and vntruely spoken, to say that they be not our works. For although that by grace we receiue the holy Spirite of God, who by his mighty power, mightely stirreth vp our hearts, replenished with faith in Christ Iesus, to worke such charitable works, as are prescribed in Gods booke, (though yet vnperfectly perfourmed on our parts) yet can it not be saide, but that they be our works, euen as faith is saide to be our faith, which wee receiue by grace. As for example, who will doubte of the woman, *which was diseased with an issue of bloud twelue yeares*, hauing a strong faith in Christ Iesus, but that she had the same by grace. And yet Christ saide vnto her: *thy Faith hath made thee whole*. here you see that Christ called it her

Mat. 9, 20.
Mar. 5, 25.
Mat. 9, 22.

her faith, though shee had the same by grace: & so of works, they be our works though they be done by grace. But let it be graunted for trueth, that by the grace of God we being renouated, receiue the holy spirite of God, who worketh in vs all good things, yea all the good workes that are wrought by man, according to the saying of Saint Paul, who saith: *It is God that worketh in you both the wil and the deede, euen of his good pleasure*. And that wee could not haue obteyned grace from GOD the Father, but by faith in the death and merite of Christ Iesus, so that they are not now to bee called our workes, but the workes of grace. Let all this that is saide be graunted, yet that by fulfilling of the law, by the same grace we merite saluation, that is vtterly false, and repugnant to the word of God. For Saint Iohn saith; *Beholde the Lambe of God, which taketh awaie the sinnes of the world*. The sinnes of the worlde being taken away, what followeth then

Phil. 2. 13.

Ioh. 1. 29. 36

The

The kingdome of heauen, and saluation to them, whose sinnes are taken away by the slaine Lambe Christ Iesus. But it is not saide, Beholde the good workes of grace, which take away the sinnes of the worlde: but, Behold the Lambe of God, which taketh away the sinnes of the worlde. Then it is only Christ that meriteth heauen for vs, by taking away our sinnes, and not the workes of grace, nor our fulfilling of the Law. And why is hee called a Lambe? because of his innocencie. For Saint Peter saith: *He is a Lambe vndefiled, and without spot.* And because hee was to be sacrificed and slaine, *as a sheepe to the slaughter:* He was innocent, and as the Prophet saith, *He did neuer violence, nor vnrighteousnes, neither hath there beene any deceitfulnesse in his mouth.* He was without sin, & deserued not to die: but he dyed, & therfore for something. Trueth, he died for our sins, which were laid vpon him, for Esay saith: *The Lord threw them al vpon him,*

Esa.53.7.
Act.8.32.
Esa.53.9
1.Pe.2,22

and

and so made him to be sinne for vs which knewe no sinne. But by imputation were they made his sinnes. And our sins being thus taken from vs and laide vpon him, death had therby power ouer him, which slewe him for our sinnes: So that as by imputation, Christ was made the only sinner for the elect, and therfore dyed: so are all the elect by imputatiõ, made as innocent Christ. And Christ clothing his elect with his innocencie, God the Father beholdeth them no more as sinners to damnation, but as Christ Iesus: because Christ hath washed cleane away in Gods iudgement, all the filth of sinne from vs, with his precious bloud, which he hath shed vpon the crosse, so as the filthy Chanelraker, polluted with the filth of the Chanel durt, is by the Barber washed cleane, that no spot thereof is to bee seene, so hath Christ our blessed Barber, washed away all our filth, the durt of sin, in such sort as our heauenly father for his Christes sake, beholdeth them no more.

Esay 53,6. 2.Cor.5,21

And

And Christ once dying for the sinnes of his elect, accordinge to the purpose of God in his secreate counsell, before the creation of the world, (which purpose could not be altered, but must stand still for euer) hath thereby onely merited saluation for vs: then is it great blasphemy to maintaine such an heresie, which doth cut away the cause of our saluation, by the only death and passion of Christ our Sauiour, and attributeth the same to merites, and works by grace, whereby they haue made the works of the lawe to put Christ cleane out of office, in the merite of our saluation: and only the workes of the lawe, which are wrought by Faith and grace, to be the meane to merite the same. And Christ by his death and passion, but only the cause of grace: who in deede is the onely effectuall cause in the merit of our saluation, so that the works of the Lawe and Grace, haue no parte in the cause therof, but only as effects, do declare vs to be the elect of God.

Saint Luke saith, *Feare not litle flock, for it is your fathers plesure to giue you a king dome.* To giue you a kingdome, see, here is the kingdome of heauen giuen vs: and that which is giuen, cannot be said to bee bought, or merited, and if it were either bought or merited, it cannot be said properly nor rightly to be geuen. Then being geuē vs, we by the works of the law and grace haue not merited it. And so are we not iustified by them before God, & so the proposition, that the workes of grace, or the deedes of the law, doe merit or iustifie before God, is false, though they be wrought through faith, by the power of the holy Ghost and by grace: because it is the proper office of Christ immediatly, that is to say, without any other mean or cause to purchase mans saluation, and not the office of the holye Ghost, by grace working in man, for saluation coulde not bee purchased but by death: and the holy Ghost coulde not die, but Christ only by taking our flesh,

Luk. 12, 32.

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was lead as a sheepe to be slaine, and made a sacrifice for sinne. Therefore Christ is the onely purchaser of our saluation. *Neither doe the workes of the Law iustifie vs before God*, nor merite saluation for vs, though they bee done after grace receiued. Esay 53.7 Rom. 3.2

But with what face can you, O Papistes, and Iesuites, mainteine, that the works of the lawe doe iustifie vs before God, and merite saluation, when there is no good workes wrought by the children of men, frō Adam to the last person created, that were of force to iustify before God, if he wey our works wrought by grace, in the ballance of his righteous iudgement: what saith Dauid: *The Lord looked down from heauen vpon the children of men, to see if there were any that would vnderstand, & seeke God: all are gone out of the way, they are all corrupt: there is none that doth good, no not one.* Here you see the sentence vpon all flesh, *there is none that doth good, &c.* Psal. 14. al. 53. ver. 2, 3

Saint Paul hath the like saying, which he repeteth out of the same 14. and 53. Psalme. *There is none righteous* (saith he) *no not one, there is none that understandeth, there is none that seeke after God, they are all gone out of the vvaye. They are all become vnprofitable, there is not one that doeth good, no not one.*

Rom. 3, 10, 11, 12.

The Prophet and the Apostle you see are of one minde: and speaking by one spirite, affirmeth no goodnesse to be in the children of men, no not one good, and none that doth good. And yet these Papistes wil maintaine, that the children of men bee iustified by the workes of the Lawe, and grace, which is cleane contrary to the word of God, and to them that are the mouth of God, speaking by the holy Ghost. The holy Prophet and the blessed Apostle say, that none doeth good; the Papistes and the Iesuites geue them the lie, and teach cleane contrarie. For (say they) our priests, friers, monkes, Iesuits & such like, do not only work so

much good as wil serue their own turne to bring thē to heaue̅ but haue also works of *supererrogation*, to help others out of purgatory to heauen. But by your leaue sir, it must cost your purse first, for no peny no pater noster with thē. But O you foolish papists, who hath bewitched you that you should not obey the trueth. Before we proceed further, let it be vnderstode that in the popish church be ii. sorts of works. The first sort is such, as both we & they do allow to be good works, being wrought by faith, els they are not good, neither please God. *For without Faith it is impossible to please God*, and they be those our sauiour Christ speketh of in the gospel, when he saith, *For I was hungry, and ye gaue me meat, &c*. That is to say, when you saw your poore brother hungry, you gaue him meat, thirsty you gaue him drink, a stranger, you toke him in, naked, you clothed him, sick, you visited him, in prison, you came to him: these indeed be good works, which true

Heb. 11. 6.

Math. 25.

Christians doe delight in, and they please God. But the second sort of works, the papistes tearme them also good workes, but in deede they be the deuils works: as erecting of idols and images, offering to idols and images, going on pilgrimage, maintaining of lightes before Images, geuing ornamẽts & iuels to deck images crouching and kneeling to the cros, and to images, geuing money to pray for the soules departed, mainteining of idle mas priests, friers, monkes, nuns, Iesuites and such like: geuing money for pardons, and to be released out of purgatorie, to geeue money for popish ornaments to sing and say masse with, to geue yerely pentiõs to such as sing & say masse for soules departed, saying *Aue Marias* on our beades by number, trusting in holy bread and holie water, cristning of bels, and other infinite matters beside too long to stande vpon. But of these no more, because they are not worthie to beare the name of good worke, but the deuils workes. But for the first sort of good works before reher-

sed, which are conteined in the second table of the law of Moises, which yet standeth in force, and is called the moral law, which consisteth in manners, teaching vs to loue our neighbors as our selues, & to doe good to them. Let it bee examined what is to be gathered out of the worde of God touching the same, & the works therof, & such as think to be iustified by those workes of the lawe wrought by grace. Saint Paul saith, *As many as are of the works of the law, are vnder the curse: for it is writtē, cursed is euery mā that cōtinueth not in al things which are writtē in the booke of the law to do thē: & that no man is iustified by the law in the sight of god, it iseuidēt. For the iust shall liue by faith: & the law is not of faith, but the mā that shall do those things shall liue in thē.*

Gal. 3. 10. 11, 12. Deut. 27, 2[illegible] Abac. 2, 4. Rom. 1, 1[illegible] Heb. 10, 3[illegible] Le. 18, 5. Eze. 20. 11 Rom. 10. 5

Here you see Saint Paules sentence against all you papists, that will hang vpon the good works, or the deedes of the lawe wrought by grace. You see by his wordes that you are vnder the curse,

as many as be of the workes of the Law, if you doe them not in their perfection: but that you, or any els of the children of men, be not able to doe that which the law commandeth, it is euident. For saint Paul saith, it is euident that no man is iustified by the law in Gods sight: therfore none of the children of men do fulfill the law, which if they did, then they should liue by the law: then not doing the law, they must die by the lawe, if they will stand to the law. But the iust shall liue by faith, to wit, the iust by imputatiō, for no man is iust in the sight of God, al are wicked, *and al are gone out of the way, al are become vnprofitable, there is none that doeth good, no not one.*

Gal. 3. 11.

Rom. 3. 12.

Here we see what we are, and in what state wee stande before the Lorde, not able of our selues to doe the workes of the Lawe, and yet will those aduersaries to Gods trueth, say, that they doe merite their saluation, by fulfilling of the Lawe, which is cleane contrarye

to

to that which is said by the Apostle, who againe saith in the third to the Romans; *That by the workes of the lawe there shall no flesh be iustified in Gods sight.* The holie Ghost foreseeing that this generation of vipers should start vp to deface the glorie of Christ in the saluation of mankind, by mainteining this grosse error of iustification by the workes of the lawe: hath plentifully set down in Gods booke most excellent matter, & words of great force, to ouerthrowe this deuilish opinion. In the same third Chapter, after that the Apostle had laide abroad the wicked state of man, complaining; *That there is none righteous, no not one; and that the righteousnes of God commeth by Faith in Christ Iesus* (without the lawe) *vnto all, and vpon all that beleeue.* And so lapping vs vp altogither in one bundle, saith; *There is no difference; For all haue sinned, and haue need of the glorie of God: but are iustified freely by grace, through the redemption that is in Christ Iesus:*

Rom. 3. 20.

Rom. 3. 10. 22. 23. 24. 25. 26.

whome God hath set foorth, to be a propitiation through Faith in his bloud to declare his righteousnes, by forgiuing of the sins that are past, which God did suffer to shewe at this time his righteousnes, that he might be iust, and the iustifier of him that beleeueth on Iesus. Heere you see that they which beleeue, are freelie iustified by grace through the redemption that is in Christ Iesus; He saith freelie: if it be freelie, thē is it without respect of good woorkes: For if good woorkes were the cause of iustification, then were it of desert and not freely. And S. Paule had not said rightly when hee said; *You are freely iustified*, if works should iustifie vs, we are freely iustified by Christ Iesus; Freely (saith he) through the redemptiō that is in the same our Christ: If freelie through the redemption, then not in respect of the workes of the lawe, nor by the lawe. And S. Paule saith; That God is the iustifier of him that beleeueth in Christ Iesus, he saith not, the lawe is the

iustifier.

iustifier. And he saith further in the 19. verse of the same Chapter; *Now we know* (saith he) *that what thing soeuer the lawe saith, it saith it to them that be vnder the lawe. That euerie mouth might bee stopped, and that all the world might bee in danger to God.* But who be those that be vnder the lawe? The Phariseicall Iewes, and the Papists, for they both hold of the lawe. But S. Paule telleth you to what end the lawe speaketh vnto you, that wil be iustified by the law, euen to stop your mouthes, that will so vainely brag and boast in a phariseicall manor of the iustifying by the lawe. And withall to bring all you lawmongers into Gods danger, that will be iustified by the lawe, and are notable to performe one title of the law, according to the precise rule of God. And Saint Iames saith; *Whosoeuer shal keepe the whole lawe, and yet faile in one point, he is guiltie of all.* Behold if we faile but in one point, we offende in all. And it is not possible that man can liue in the world,

Rom. 3, 19.

Iam. 2, 10.

world, no not one; but still hee shall offend and breake the lawe in one point or an other, or rather in all. And yet will these Papistes and Iesuites carrie such a pride in their bosome, that they will bee iustified by the workes of the lawe. But Saint Paule in the 27. verse of the same third Chapter, demaundeth of such boasters, saying; *Where is then thy bosting? It is excluded; By what lawe? of workes? Nay; But by the lawe of Faith. Therefore we hold that a man is iustified by Faith, without the workes of the lawe.* Beholde here Saint Paules conclusion, howe hee shuts out the workes of the lawe in respect of iustifying: and telleth you plainly, that without the workes of the lawe, a man is iustified by Faith. What more plainer matter can bee vttered, to maintaine, that Faith onely doth iustifie without the works of the law. And although Saint Paule doth exclude the workes of the lawe from iustifying: *Doe wee then* (saith he) *destroy the lawe through faith? God*

Rom. 3. 27.

Rom. 3. 31.

God forbid: but wee rather mainteine the lawe. Doth Saint Paule exclude the lawe, and mainteine the lawe too? How can this agree? Forsooth verie well: For he excludeth the lawe in respect of man, as not being able to performe the same in such sort as the lawe requireth, and as the lawe may iustifie him, as it iustified Christ, who performed it in full perfection, so that no one title or letter thereof was left vnperformed by him, whereby he was voide of sin. And thereupon is he called the innocent and vnspotted lambe of God, *who did no sin*, but is altogither without sin, which argueth the fulfilling of the lawe by Christ, to the full satisfying of Gods iustice, which none amongst the children of men was euer able to doe: which when you doe, then you may boast, and claime saluation by it. But because we cannot, therefore it behoued Christ Iesu (for the saluation of his elect) to die, and to doe that for his elect, which the lawe could not doe, being

Luke. 1. 18.
Luke. 2. 10.
1. Pet. 2. 22.

altogi-

ther imperfect, euen in the verie best of the elect. And in that respect Saint Paule excludes the lawe, as not beeing able to iustifie, because of the imperfection thereof in man. And Saint Paule also mainteineth the lawe, as a most perfect and excellent vertue, and of such power, as if any man can fulfill it, and not offende in anie one point thereof, he shall be iustified thereby, and shall liue in the same: As Saint Luke saith; *Doe this and liue.* But Saint Iames telleth you; If you faile in one point you offende in all. And Moses telleth you; *If you doe not all that is written in the lawe, you are vnder the curse.* The law cursing vs for not doing it, how doth it then iustifie vs? It doth not. But you cannot tell what the fulfilling of the lawe is, you are blind therin, and that maketh you to holde your wicked opinion: But I wil tell you, you Phariseical shauelings, you that so much boast of your fulfilling of the law: & that you haue works not only sufficient for your selues, but to

Rom.2,13.

Luk.10,18.

Iam.2,10.

Deut.27,26.

spare

ſpare for others, which you term works of ſuperetogation. If yet you ſee, your poore beggerly brother, I mean not your beggerly Friers, your coũterfeit beggers) but your pore neighbors lie in the ſtreet, and take him not into your lodging, and vſe him as your ſelfe, to laie him in your own bed, or in as good as you lie in your ſelfe, and doe not feed him with as good meat & drink as you feed your ſelfe; and giue him as good clothing as you weare your ſelfe, you cannot ſay you loue him as your ſelfe; neither do you loue him as your ſelfe. And how can you thẽ ſay you fulfil the lawe. And againe, who is hee amongſt all the children of men, from the beginning of the world to this day, that in trueth could euer ſay, that hee loued God aboue all, but at one time or other, the verie beſt failed therin? None, no not one, Chriſt excepted. And therfore al are vnder the curſe of the law, & thẽ can you not be iuſtified thereby. So that none can rightly ſay, he is iuſtified by the works of

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the law & grace, being vnder the curse of the lawe, because none is able to fulfil the lawe in his perfection, according to the precise rule of God, and as GOD doeth command it to be done. But me thinketh I heare an olde Iesuite one of the purest sort of Papists, a Puritan in deed, & such a precise person for life and good works, as heauen gates cannot hold him out, the force of his holie workes is such. This champion he comes bragging out, with bristles vp like a Hedgehog, foming at the mouth like a Bore, whetting his tuske for the combat, and hee will mainteine and proue, that the workes of the lawe doth iustifie. And that it is so, hee will proue it by Saint Iames, who in his second Chapter saith; *Was not Abraham our father iustified through vvoorkes, vvhen he had offered Isaac his sonne vpon the altar? Seest thou not howe that Faith vvrought vvith his vvorkes: and through the vvorks was the Faith made perfect.* And the scripture was fulfilled

Iam. 2. 21. 22.

which

which saith; *Abraham beleeued God, and it was imputed vnto him for righteousnesse: And he was called the friend of God, see then how that of workes a man is iustified, and not of Faith onely. Likewise also was not Rahab the harlot iustified through works when she had receiued the messengers, and had sent them out an other way?* What plainer matter can bee vttered, to mainteine that the workes of the lawe doeth iustifie. And so it is euident by Saint Iames, that our works doth iustifie vs. For you see that both Abraham and Rahab, were iustified by their workes: and so all other in like sort, that shall worke as they did. And he concludeth, that Faith without workes is dead, and this is plaine. And all this matter which is alledged out of Saint Paule maketh nothing for you against iustification by workes; For the lawe which hee doth exclude is the ceremoniall lawe; as circumsition, ceremonies, and clensinges, which cõsisteth in outward obseruatiõs,

with sacrifices and such like: but hee excludeth not the morall lawe, as by a number of places of scripture besides S. Iames, may be well proued, that workes being wrought by grace after renouation, doe merit saluation.

Answere to the obiectiõ.

I doubt not but as hetetofore you haue bene by diuers and sundrie godly learned men, suffitiently aunswered, vpon this place of S. Iames, and all other places (by your side alledged) and so answered, that as yet none of you were euer able in trueth to confute or ouerthrow that which hath beene written against you. So doubt I not but by the helpe of God, you shall receiue from the pen of a simple vnlearned person, such matter, as with trueth you shall neuer be able to gainsay. First let vs consider what mooued Saint Iams to write as he doth in setting out of workes. S. Iames writing to the Iewes, which were conuerted to Christ, & scattered abroad: & seeing in them some imperfection, & how apt they were to boasting, as when they were vnder the law, how they would then boast themselues,

and what outward showes they woulde make like hypocrits, &c. As in the Gospell of S. Mathew, in the 3. & 5. Chapter appeareth, and other places besides, & that they should not be like bosters vnder the Gospell, as they were vnder the law, only to brag of Faith & of the Gospell, & not to bring forth the fruits of the same; He wrote his Epistle, where in the 1. Chapter he beginneth with exhortations, first to mouie them to patience in afflictions, to make their praiers in Faith, pronouncing blessing & a crowne of life to them that endure afflictions, telling them that euerie good & perfect gift, commeth frõ the father of light, & persuading thẽ not to be hearers onely, but doers also. And in the end of that Chapter, to cut thẽ off frõ vaine bosting, saith; *If any man amongst you seeme to be deuout (or religious) and refraine not his tongue, but deceiueth his own hart, this mans deuotion (or religiõ) is vain.* Pure deuotiõ & vndefiled before God, is this; *To visite the fatherles and widows in their aduersitie, & to keep him*

Jam. 1. 17.

Iam. 1. 26.

selfe vnspotted of the worlde. Here you may see whereabout S. Iames goeth. First laying abroad a forme of Christianitie, then hee goeth about to condemne the vaine deuotion which the Iewes were in, deceiuing their owne hearts by vaine persuasions, and but seeming to be religious; not refraining from speaking and boasting so vainely of their stocke & generation, and fulfilling the lawe morall and ceremoniall, and also seeming rather to be but hearers of the word then doers; And some hauing but an outward shewe of religion, onely boasting in the professing of the Gospell, and not liuing accordingly, whereby they made their Faith to be no Faith, but a dead Faith; for a iustifying Faith is neuer idle, but alwaies
Iam. 1. 27. working and doing good; *Visiting the fatherlesse and widowes in their aduersities*. And this is pure deuotion saith hee: adding; *That they should keepe themselues vnspotted of the worlde*. But hee meaneth not that this they can doe of

them-

themselues, for that is the worke of the Lord. For he saith in the 17. verse before, *That euerie good giuing, & euery perfect gift is from aboue, and commeth downe from the father of light, with whome there is no variablenes, neither shadow of turning.* Iam. 1. 17. Beholde here is all from the Lorde, nothing ours, all goodnes in vs is the Lords. And here you see, that S. Iams suspecting, or knowing some in whome the fruits of the Gospell did not appeare, and that they were a slaunder to the Gospel, being founde rather fruitlesse, then fruitfull; he goeth forward, and in his 2. Chapter as aforesaid, from the 21 verse, to the end of the 25. verse, there intreateth of workes. Wherein is to be considered what S. Iames ment, in mainteining iustification by workes, whither hee ment iustification before God, or onely before men. Surely it must needes be taken that he ment only before men, els should hee directly write against Saint Paule, if hee should meane that workes do iustifie be-

fore God. For Saint Paule saith as before;

Rom. 3, 20. *That by the woorkes of the law there should no flesh bee iustified in Gods sight.* But you say, that S. Paule mentonely of the ceremoniall & not of the moral law, as S. Iames meaneth. And S. Paule agreeth with S. Iames. They differ not (you will saie) for Saint Paule saith; *That God will reward euerie man according to his woorkes.* And in the same Chapter (he saith)

Rom. 2, 6.

Rom. 2, 13. Iam. 1, 22. 23. *For the hearers of the lawe are not righteous before God: but the doers of the law shall be iustified.* Doeth not Saint Paule says; That God will reward euerie man according to his woorkes, and that euerie man that are doers of the lawe shall be iustified. What plainer matter can there be, to maintaine that we are iustified by the workes of the lawe. And heere you see S. Paule & Saint Iames do agree verie well; in maintaining the moral lawe, which here they intreat of, to iustifie. But in other places where Paule speaketh against the workes of the lawe, that they

iustifie

iustifie not in Gods sight; hee meaneth only the ceremoniall law, as afore is said.

Haue you said maister Papist, but what if it be proued that S. Paule meaneth the whole lawe, as well morall as ceremoniall, wil ye then yeeld? Chuse whither you will yeelde or not, but surely you must needes abide the ouerthrow. For S. Paule himselfe will ouerthrow you, & tel you plainly that you abuse him, & lewdly alledge himselfe against himselfe, contrarie to his owne meaning, what colour of agreement soeuer you would seeme to set downe. But first to proue, that when S. Paule speaketh against the workes of the law, that they iustifie not before God, he meaneth the whole lawe, as well the morall as the ceremoniall, yea and rather the morall law, then the ceremonial law. Let vs consider of S. Paule, in how many places, where he of purpose writeth touching this matter of iustificatiō. It is to be considered that S. Paule was the Apostle of the Gentiles, amongst whome there was no part of the ceremoniall law vsed: and

Answere.

and then had S. Paule no cause to write in that sort of the ceremoniall law onely, but of the morall lawe also. Againe mark wherevpon S. Paule doth entreat, before he come to those wordes; *By the works of the lawe there shall no flesh bee iustified in Gods sight*: In the second Chapter to the Iewes he saith, *Beholde thou art called a Iewe, and restest in the lawe, and makest thy boasts of God, (or gloriest in God) & knowest his will, & allowest the thinges that are excellent, in that thou art instructed by the lawe.* Then in the 21. 22. and 23. verse he saith, *Thou that preachest a man shoulde not steale, Doest thou steale? Thou that saist a man should not commit adultery, doest thou commit adultery? &c. Thou that gloriest in the lawe, breakest thou the lawe?* Is not this meant trowe you, of the morall lawe. And so proceeding to the 3. Chap. where he proueth that al are sinners, both Iewes & Gentils; *And that there is none righteous, & none that doth good. Their*

Ro. 2. 17.

Rom. 3. 10 12. 13. 14.

throat

threates an open sepulchre, &c. Whose mouth is full of cursing & bitternes, &c. Now when he had thus laide abroad the wicked estate of man, and breach of the moral law, and seeing a man not able to fulfill the law, in that sort as he may bee iustified therby before God.

Therfore saith Saint Paul in the same chapter: By the works of the law shal no flesh be iustified in Gods sight: For by the law commeth the knowledge of sin, which lawe must needes bee the moral lawe, the law of the x. commandements. For that is it that bringeth the knoledge of sinne. And moreouer, the ceremonial law was cleane taken away by Christ, and was no more a law among the christian Iewes after Christes death, and therfore there was no cause why Saint Paule writing against iustification by workes, should write as meaning only of the ceremonial law, but of the moral law also. And therefore master Papist, you must yeelde your selfe conuicted and ouer-

Rom. 3. 20.

throwen,

wen, in mainteyning that S. Paule doth meane onely the ceremoniall Law, and not the moralll Lawe. Againe to your iustification by the workes of the lawe, which S. Iames and Saint Paul speak of: this is to bee vnderstoode, that Saint Iames doeth meane iustification before men, and it must nedes be so taken, or els he must be flat against S. Paul, who hath a number of places for this one place of S. Iames, as before is set down, and hereafter shall be if God permitte. And if it should bee so, that the writer of that epistle, that beareth the name of saint Iames shoulde meane as the Papists take it, that in plaine meaning, workes done by the children of men, doe iustifie before god, yet I must rather preferre Saint Paule, writing in so many places to the contrarie, before that one place of Saint Iames, and the rather, because none doubtes of S. Paules epistles, but to be his owne, but the learned haue doubted of this Epistle which beareth the name of S. Iames, whe

ther

ther S. Iames were the author & writer therof or not but let it be S. Iames epistle yet he doth not say: Ye see then that of works a man is iustified before God. He leaueth out (before God) so that the meaning is then to be takē, that good works may iustifie before men, but not before God, because of imperfection. For there is iustification before God, & iustificatiō before men. And the iustification before men, is that which S. Iames meaneth. Again, S. Iames saith, was not Abrahā our father iustified through works, when he offred his sonne vpon the altar? This iustification must nedes be taken to be before men, and not before god, and that it must be so taken, let vs see what S. Paul saith of the said Abrahā. *For if Abrahā* (saith he) *were iustified by works, thē hath he wherin to boast (or to reioice) but not before God. For what saith the scripture? Abrahā beleued god, & it was counted vnto him for righteousnesse. To him that worketh, is the reward, not reckned of grace, but of dutie. To him that worketh not, but*

Rom. 4. 2. 3. 4. 5

Gen. 15. 6

Gal. 3. 6

Iam. 2. 23

beleeueth on him that iustifieth the vngodly, his faith is cõted for righteousnes he saith, if Abraham were iustified by workes, he hath wherein to boast or to reioyce, and so he hath if he were iustified by workes. But yet with God, good working Abraham could not boast in his good workes: for though Abraham were one of the best among the children of men, yet how he had beene able to haue stoode in tryall with God, if his workes should haue beene wayed in the righteous ballance of Gods iustice, without Christ, no question but Abraham must haue fallen to the grounde. And who will doubt, but that Abraham in offering of his sonne whome hee so entirely loued, to bee a sacrifice and to kill him, who was begotten in their old age, when they were past all hope to haue children, and being his onely sonne, and he to be the killer of him, him selfe, must needes haue inwarde conflicts, passions, combats, and grieues, in which sinne,

(no doubt) appeared before God inough to haue condemned him, if God without mercy would narrowly haue looked vnto him. And therefore to shew that Abraham was not iustified by workes, Saint Paule saith, if Abraham were iustified by workes, which word (if) importeth a plaine negatiue in this place, that Abraham was not iustified by his works and therfore that it might bee knowen that Abraham could not be iustified by his works before God, but was to bee made righteous by faith (he saith.) For what saith the scripture, Abraham beleeued God, and it was counted to him for righteousnesse. But Saint Paul saith, that God will rewarde euery man according to his works, And therefore (wil you say) good works merite rewarde. But Saint Paul vseth not these words here, to teach that works doe merite rewarde. And though God doth rewarde of his free mercy, yet is it not of duetie, or by desert when he rewardeth: For he teacheth

Rom. 4. 3.

Obiection:

Rom. 6. 2.

Answere.

cheth that Abraham could not be iustified by his works before God. Then much les any man els, which is not of his perfection. The hipocriticall Iewes, againste whō S. Paul wrote those words, woulde take vpon them to iudge others of those vices, which they themselues did cōmit, which caused saint Paul to write against them those threatening words, that God would rewarde them according to their deedes. The like phrase praierwise, thogh in the other place threatning wise, hee vseth in his praier to the Lord, against Alexander the Coppersmith; and saieth:

2.Tim.4. 14 *The Lord rewarde him according to his deedes*, that is to say, with punishmentes according to his deedes: that as the deedes be euill and wicked, so the punishment to be accordingly. And where Saint Paule

Rom.2.7 saieth in the next verse following: *To them vvhich continuing in wel doing: seeke for glorie, & honor, & immortality, and eternall life.* (Some bookes haue it translated thus, that is to say, praise, ho-

nor,

nor, and immortalitie to the which continue in good doing, and seeke eternall life. A sophisticall head may cauill vpon these words of Saint Paule, in not taking them as he meaneth, but will peruersly expound them contrary to his meaning, inferring, that workes (by these words) should deserue and merite eternall life, which Saint Paule meaneth nothing les. For if he should in this place mean so, then should he not agree with himselfe, and also cause contrarietie in the holie Ghost, whose penne S. Paul was, which were greate blasphemie to mainteyne. Saint Paule vseth these wordes, not to mainteine, that workes (as they are done since the fal of Adam) are so meritorious, as they shoulde deserue theyr reward. But he rather writeth in this sort, to prouoke and stirre vp (by the power of the holie Ghost) the hearts of Gods children to a godly life, that theyr faith thereby may the more appeare to the good example of others, & God of his free mercie

and

and grace, doth reward our good works diuersly with his blessings, but not by desert. But if our dedes were such, as they were able to abide the tuchstone and tryall of Gods iustice in ballance (without Christ.) Then were it to bee graunted, that good works would iustify & merit, but if there be any breach in man, then as Saint Iames saith, *Offend in one, and offend in all.* And Saint Paule when hee saith, *but the doers of the lawe shalbe iustified.* he meaneth such doers of the law as Christ himselfe, who neuer did sinne. Any such doer must nedes merit, for god by his word hath said, *doe this, and liue.*

Ian. 2. 10.
Rom. 2. 13

Leuit. 18. 5.
Rom. 10. 5.

But Saint Paule being full of the holy Ghost, sawe that neuer any one man, (but Christ) was euer able to fulfill the Lawe in such sort that it could iustifie or merit saluation for him, though you Papists wil adde grace neuer so much vnto it. And that (no doubt) shall be yet more sufficiently proued, though inough hath beene saide already. Saint Paule our

Lu. 10, 28

school-

schoolemaster & only Apostle to vs the gentils, as he had a speciall care to plante the trueth of the gospel, and to spreade abroad the glory of Christ Iesus, which chiefly consisted in the purchasing of saluation for mankind, by faith in the precious passion and death of his blessed maiestie. So with vehement spirite doth hee beate down the pride of such as wil haue their works to be equal in dignitie with Christ, nay rather alone without Christ, or aboue Christ to merit, & makes christ but the instrument, by whome they bee renouated, and obteyne grace, by which grace (say they) the law is so fulfilled by their good works, as thereby they merit their saluation. But as before it is shewed how S. Paul hath vtterly excluded good works (though wrought by grace) from iustifiing vs before God: So are there a great number of places besides, writtē by S. Paul to the same effecte, wherein you shall haue yet some more of his minde to confirme the same, who hath boūtifully

yeelded his trauel to ouerthrow that pernitious sect of the Iewes, of iustifying by the works of the law, because it was euident to him, that if that sect should continue and take place, the glory of Christ Iesus his pasion and death, should be cleane ouershaddowed and darckned thereby, and so made altogether insufficient, which is only & alone sufficient to merit and purchase saluation for vs. And the holy Ghost foreseing that as mischieuous a generation should rise vp, whose head should be Antichrist, who in like sorte would maintein iustificatiō by the works of the law, a deuise of Sathā to put Christ from his glory, stirred vp Saint Paule that most notable instrument of GOD, who hath so employed his penne, and wrote so large a discourse in his Epistles, in (at the least) fiue and twenty chapiters of the saide Epistles, mainteyning eyther in plaine wordes, or by circumstāces, faith to iustifie without the works of the law and that the righteousnesse of god cōmeth by faith, & not by the works

of the law, as the mouth of the aduersary cannot but be stopped therby. For proofe after he had said, *That by the works of the works of the law, no flesh should be iustified in Gods sight*. (meaning therby, aswel the law written, as the law vnwritten) bicause wee are not able to perfourme the law, which if vve could, then vvolde he not haue vvritté against them that boast of the performing of the lavve, as he did, but vvould (no doubt) haue as earnestlie mainteyned Iustification by dooing the Lavve, as they. As partly you may perceiue by his vvords, in that he saith, not the hearers of the Lavve, but the doers of the lavve shalbe iustified, meaning still, if they be done in their full perfection, so as God can finde no fault by their imperfection. So in deede they iustifie, els not. he procedeth forvvard & saith: *but now is the righteousnesse of God made manifest without the law, &c.* To vvitte, the righteousnes of god, by the faith of Iesus Christ, vnto all, and vpon all that beleeue.

Rom. 3. 20

Rom. 8. 21. 22

Here be saint Paules words very plaine, that the righteousnesse of God is made manifest without the Law, hee meaneth here all the whole parts of the law, for proofe, in this chapter he beginneth first with circumcision, then to vnbeleef, then to mans vnrighteousnes, that proofe is made, that Iew and gentil is vnder sin, by our sinful actes & deedes, and then commeth to those verses before rehearsed, so that it is plaine, hee meaneth the whole lawe, moral and ceremonial, written and vnwritten. And he geueth you to witte, what righteousnes he meaneth, euen the righteousnes of god, by the faith of Iesus Christ, which righteousnes consisteth in Gods promise, which he performeth to all those that beleue in Christ Iesus. And what is the promise? It is saluation vnto all that beleue in Christ Iesus, as in the actes of the Apostles it is said. *Be it*
Act. 13. 38. *knowen vnto you therfore men and brethren, that through this man is preached vnto you the forgeuenes of sins, and from*

all

all things from which you could not be iustified by the law of Moises, by him euerie one that beleueth, is iustified. Here is the promise. It is not said, euery one that beleueth & doth good workes: but euery one that beleueth. For the imperfectiō of mans works (except Christes workes) be such, as that they are not once to bee named in the cause of iustificatiō, thogh at sometime they be set down to iustifie, to maintaine the excellēcy of the law, in the perfection therof, when it is fulfilled according to the precise wil of God, which (I say againe) neuer man was able to do, but only Christ, who iustifieth all beleeuers from all thinges which the lawe of Moyses could not. And thus you see the law of Moses cleane cut off frō iustifiing. And S. Paul saith, *For (that that was impossible to the law, in asmuch as it was weak because of the flesh) God sending his own sonn in similitude of sinful flesh,* & for sin condemned sin in the flesh, that the righteousnes of the law might be fulfilled

Rom. 8. 3.

filled in vs, which make not after the flesh but after the spirit. Here is laide before vs the weaknesse of the lawe, not that it is weake in it selfe, for the lawe is of greate force both to cōdemn & to iustifie: for as many as offend the law, it condemneth to the pit of hel, if mercy in Christ go not betwixt. And it is of great force to iustify, if it be not in any point broken, which if it be, then is it weake & impossible to iustifie: and because the case stode so, that man could not be iustified by the lawe, being weak in man, therfore God in mercy sent down his son in similitude of sinful flesh, to do that for mankinde, which was impossible for man by the law to do. Again that you may vnderstand that saint Paule meaneth not only the ceremoniall lawe, when he saith, the works of the lawe iustifie not, but the moral law also, not on the scriptures afore alleadged doth proue it, but these that follow, doe also manifest the same. In the 9. chap. he saith: *For ere the children were borne, when they had*

Rom. 9. 11

neither

neither done good nor euil, that the purpose of God might remaine according to election: not by reason of workes, but by him that calleth, &c. Here is Gods election before birth, before the childrē had done either good or euil. But you will say that God did elect Iacob, because hee saw before that Iacob woulde be good. The Pelagian in deed is of your minde, whose opinion Saint Augustine did confute in his booke of Predestination of Saints, where in his 18. chapter he alleadgeth saint Paul in the first to the Ephesians, to confute them, saying: *He chose vs that we should be holy*. Not for that wee would be holy. But S. Paul in this place is very plain against you: sēa the words wel he tels you that before the childrē of God had done either good or euil, that the purpose of God might remain according to election. Gods wil & purpose then is the first & chiefest cause of electio & reprobatiō: the wil & purpose of god as touching

Aug. cap. 1

saluation being once past, stands firm for euer. *There is no shadow of turning in God.* And election & reprobation resteth
ms.1.17 not only vpon Iacob & Esau, but it stretcheth ouer the whol world, man, womã and childe. S. Paul saith, *as he hath chosen vs in him before the foundations of the*
ph.1.4.5 *world, &c. and who hath predestinated vs, &c.* Here he includes al the elect, not Iacob alone. And as the good wil & purpose of God is the first cause, so the free mercie of God in Christ Iesus (being also a first cause in the second person) is the meane, & an inferior cause of our saluation, bicause the wil & purpose of god was first in God before election, and to cut you off from your opinion, that the works of grace to come, and past (which you say doe merit) was, and is, the cause of election and saluation. Saint Paules sword is redy at hãd, for he saith: that the purpose of God might remaine (in predestinating he meaneth) according to election, not by works but by him that calleth.

And

And may it be doubted, that the workes done by Iacob, the elect vessell of God, which Saint Paul speaketh of here, were not wrought by grace? Was elected Iacob without grace, when hee did those good workes? He was not, for the Lord had chosen him, and therefore hee could not be without grace. And Iacob was elected; but not by works saith he. I praie you marke it well, for hee saith not by workes. Is the election not by workes Paule? By whome then? By him that calleth; And who is he that calleth? Euen God the Father through his mercie in Christ Iesus his sonne. Then election wherein saluation is included, resteth not in our workes and wil, but in God, who for Christ his sonnes sake, by suffering passion and death for vs, hath in his free mercie chosen, called, and appointed his elect to saluation. And then resteth it not in our wil & workes wrought by grace. For Saint Paule in the same Chapter saith; *So then is it not in him that vvil-* Rom. 9. 16.

leth, nor in him that runneth, but in God that sheweth mercie. You shall further see how Saint Paule in this Chapter (if you please to reade it) proceedeth still to mainteine election and reprobation, of which he maketh a further discourse frō the sixteenth verse to the one and thirtie, and then he saith; *But Israel which followeth the lawe of righteousnesse, coulde not atteine vnto the lawe of righteousnesse*. Wherefore? *Because they sought it not by Faith, but as it were by the workes of the law, &c.* You may see now that our workes can neither atteine righteousnesse nor iustification: But Christ onely doeth iustifie vs by Faith without workes. For it is written; *Beholde I put in Syon a stumbling stone, and a rocke of offence: and whosoeuer beleeueth in him, shall not bee confounded*. Againe; *VVee which are Iewes by nature, and not sinners of the Gentiles, knowe that a man is not iustified by the woorkes of the law, but*

Rom.9,31. 32.33.

Esai.28,8. 14.16. 1.Pet.2,6.

Gal.2,15. 16,21.

but by Faith in Iesus Christ. Euen wee I saie haue beleeued in Iesus Christ, that wee might bee iustified by the Faith of Christ, and not by the woorkes of the lawe: Because that by the workes of the lawe, no flesh shall be iustified. I doe not abrogate the grace of God. For if righteousnesse be by the lawe, then Christ died in vaine. But Christ died not in vaine (for our sins were the cause of his death) therefore righteousnesse is not by the lawe.

Saint Paule himselfe hath so largelie and so plainlie laide abroad this matter of iustification by Faith without the works of grace, that there needeth not any more to be saide of anie other for better vnderstanding of the matter, then himselfe in plaine termes hath set downe. But this is the malice of Satan in his impes, to impungne the truth, and by the deuils sophistrie to peruert whatsoeuer hath been set downe by the Saints of God, to the glory

of

of Christ Iesus. But make what blind distinctions soeuer you wil vpon S. Paules wordes, his wordes are plaine inough to ouerthrow your iustification by workes wrought by grace. And Saint Paul speaketh plainlie to the whole world, Iewe, and Gentile, of the whole lawe of Moses, as well morall as ceremoniall: that it iustifieth not before God. And it doeth appeare, that Bildad in the 25. Chapter of Iobe, was of Saint Paules minde; That a man cannot be iustified before God: his wordes be these; *And how may a man be iustified with God? Or how can he be cleane, that is borne of a woman?* The meening of these wordes may thus be taken, that if a man or the best life of man be compared with God, it is so base, so vile, and so vncleane in the sight of God, that it is impossible that he should be iustified before God. And yet you Papistes will be so pure, that by good workes you wil be iustified. But will you heare what Saint Paule saith to the Iewes, and so cõsequently

Iob. 25, 4.

sequently to you Papists that will be iustified by the lawe, hee saith; *whosoeuer are iustified by the lawe, ye are fallen frō grace, for we through the spirit, wait for the hope of righteousnesse through Faith.* Gal. 5. 4. 5. Though the circumcised were the cause that Saint Paule wrote these wordes, and telleth them that they are bound to keepe the whole lawe, & that they were abolished from Christ. Then as in the former wordes plainely appeareth, he telleth all iusticiaries That whosoeuer are iustified by the lawe, or that will be iustified by the lawe, they are fallen frō grace. And in what state you stād that are fallen from grace, I doubt not but you know, euen frō saluatiō. And I trust that in this place you will not saie, but that Saint Paule speaketh as well of the morall lawe as of the ceremoniall lawe, if you will not be too blinde or twoo wilfull. And because you shall the better vnderstand that he speaketh here of the morall lawe, he saith in the 14. verse of the same Chapter thus; *For all the lawe is*

fulfilled

fulfilled in one worde, which is this; Thou shalt loue thy neighbour as thy selfe. And so going on still vpon the morall lawe, telling them that if they bite or deuoure one another, they shall be consumed one of another, signifying vnto them, that if they walke in the spirite, they shall not fulfill the lustes of the flesh, and that if they be led by the spirite, they are not vnder the lawe; and so sheweth them what be the works of the flesh, as adultery, fornication, vncleanesse, wantonnesse, idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, enuie, murthers, dronkennes, gluttonie, and such like. And so from these forbidden vices, he goeth to the fruites of the spirite; which are, loue, ioy, peace, long suffering, gentlenes, goodnes, faith, meekenesse, temperancie: against such (saieth Paule) there is no law. Now maister Papist yee hearing al this from Saint Paule, dare yee yet say, that hee meaneth not the morall lawe, when hee saieth; By the workes of the lawe no flesh shalbe

Gal. 5. 22. 23. 24

saued

saued nor iustified in Gods sight, but of the ceremoniall lawe. And he saith in the third Chapter to Titus yet more plainely, thus; *For we our selues also were in times past, vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, liuing in maliciousnes and enuie, hatefull, and hating one another. But when the fulnesse and loue of God our Sauiour towarde man appeared, not by the woorkes of righteousnesse which we had done, but according to his mercie hee saued vs, by the washing of the new birth, and the reuuing of the holie Ghost, which he shewed on vs abundantly, through Iesus Christ our Sauiour. That wee being iustified by his grace, should bee made heires according to the hope of eternal life.* Now you iustified men, behold here your downefall, your breaknecke, such a chokemorsel for you, as if S. Paul had written no more but euen this peece of scripture alone, it had bene sufficient to haue ouerthrowne your whole castle of comedowne, of iustifying by the works of the law & grace.

Tit. 3, 3. 4. 5. 6. 7.

Tim. 2, 1, 9.

I beseech you sirs, marke these words of Saint Paule, how hee termeth them the workes of righteousnesse. No doubt but these workes of righteousnesse which Saint Paule writes of here, which were done by him & others of the godly sort, were wrought by grace, receiued from God the Father. And yet for all that wee are not iustified nor saued by them (saith he) but according to the free mercie of God he saued vs, in Christ Iesus our Sauiour. And you cannot denie, but these be workes of the morall lawe. And let it be that these good works done by S. Paule were the workes of Christ; as the aduersarie before hath saide such workes be: yet you see he saith; *Not by these workes of righteousnesse were they saued*. So that take it howe you will, S. Paule cutteth good workes off from iustifying before God, and that saluation commeth not thereby, but by grace (saith
Ephe.2,9.10 S. Paule) for by grace (saith hee) you are saued through Faith, & that not of your selues:

selves: It is the gift of God, least any man
should boast himselfe, for wee are his
workemanship ordained in Christ Iesus
vnto good workes, which God hath or-
deined, that wee should walke in them.
Heere you see the cause of our saluation,
which is grace through Faith in Christ,
and not workes: Saluation is the free gift
of GOD to them that believe in Christ
Iesus, it is not of vs, nor of our moral
works. And he hops you from boasting
of your selves, and doth beate you cleare
from the pride of your hearts, that you
should not once thinke that there could
beare good woorkes wrought by you,
that could merit saluation, or iustifie you
before God. And withall he telleth you,
that they, whiche are electe, are Godes
workemanship, created in Christ Iesus
vnto good workes, of his free mercy
and grace: and not by nature are wee so
created. Wee are created vnto good
workes which God hath ordeined, that
wee should walke in them as the elect vessels
of God, not thereby to merit saluation

on, but to signifie vnto the worlde that we be the elect of God, who being possest with Faith, shew forth the fruits of faith, which are our good works, to the example of others, that they may folow in well doing. And will you here what S. Paule saith of himselfe, whose words are these: *Doubtlesse I think all things but losse for the excellēt knowledge sake of Christ Iesus my Lord. For whō I have cōsted al things losse, & do iudge them to be dung, that I might win Christ, and might be found in him, not hauing mine owne righteousnes, the righteousnesse of the lawe, but that righteousnes which is through the Faith of Christ, the righteousnes, which is of God through Faith.* Here he saith, that hee might win Christ and bee founde in him, that is to saie, as one ingrafted in Christ by Faith, laying aside his owne righteousnes which is of the lawe, which is all his good workes, whereof hee was full, in the most perfect sort. No Papist in the worlde like him, no, not the Pope himselfe as pure as they make him. Of

Phil. 3, 8, 9.

this righteousnesse woulde not S. Paule presume, but laide it aside, esteeming it no better then losse, yea, and all thinges to bee but dung, for the excellencie of the knowledge of Christ Iesu his Lord: and onely depended vpon the righteousnesse which is through the Faith of Christ. But to cut the Papists off from cauelling vpon this place, that S. Paul should meane his righteousnes before grace, and not his righteousnes after grace: it is most euident & plaine, that he meaneth aswel his righteousnesse after grace, as that before grace. And although these wordes in the 7. vers. vz. *But the things that were vantage vnto me, the same I counted losse for Christes sake.* Phil. 3. 7. May be taken to be spoken of his righteousnesse before grace (as the Papists would haue it) yet that which foloweth after, maketh it manifest & plain, that he meaneth aswel his righteousnesse after grace, as that afore grace. For proofe wherof, S. Paul saith in the 8. ver. folowing: *Yea doubtles I thinke all things but losse for the excellent knowledge of Christ* Phil. 3. 8.

Iesus my lord. Note here that he saith euē in his apostleship, whē he was a iust man and a righteous person, that he thinketh all thinges but lost, &c. Hee meaneth not onely that righteousnes before grace, but that after grace. Note this worde, *all things*, for it is worthie the noting, and is of great importance: for when hee saieth, *all things*, it is a generall worde whereby hee excepteth nothing: neither his workes done after grace: neither his righteousnesse before grace: neither anie thing els whatsoeuer, he accounts all but losse and of no value, for the excellent knowledge sake of Christ Iesus his lord. We see here that S. Paule maketh no account of any thing but only of the excellent knowledge of Christ Iesus, which knowledge of Christ consisteth onely in beleeuing, that by his death & passiō we are redeemed from euerlasting death, to eternal saluation. And that there was no hope in S. Paule which hee could finde in himselfe, whereby to receiue comfort of himselfe. Behold how he complaineth of himselfe, & accuseth himselfe, for that by

himselfe he is led captiue vnto the law of sin: and so with an outcry, and with a pittifull lamentation saith; *O wretched man that I am, who shall deliuer me from the bodie of this death.* Where is now Saint Paules righteousnes, wherein he is to repose (as the Papist say) his hope of merit, by his righteous works. He crieth out on it, accounting and iudging all things as afore to bee but dung, in respect of the excellent knowledge of Christ. Thus you see S. Paul beholdeth nothing but Christ onely: and laieth all his righteousnesse aside, hauing no hope at all therby to merit heauen. Then if S. Pauls righteousnes bee laide aside as not meritorious to purchase heauē, what shal become of al your popish righteousnes, but euē be laid aside as S. Paule hath laid his, nay rather cōmit it to the dunghill, as not worthie to bee compared with S. Pauls righteousnesse. But methinks I heare one demand a question, the same that was demanded in the 3. to the Gala. which is this; *Wherefore thē serueth the lawe, if whē we haue done*

Rom. 7. 24

Phil. 3. 8. 9

the works of the law, we shall not merit by them, nor be iustified by thē. S. Paule maketh the answer; *It was added* (saith he) *because of the transgressions, till the seede came, vnto the which the promise was made, &c. Is the law thē against the promise of God? God forbid: for if there had ben a lawe giuen, which could haue giuen life, surely righteousnes should haue bin by the law. But the scripture hath concluded al vnder sin, that the promise by the faith of Iesus Christ, should be giuen to all that beleeue, but before Faith came, wee were kept vnder the law, and shut vp vnto the faith, which should afterward bee reuealed: wherfore the lawe was a schoolemaister to bring vs to Christ, that wee might be made righteous by Faith.* Now heere you see, wherfore the law serueth, it is as a glasse for vs, wherin to behold our sins, for our sins were the cause that the lawe was added. And the lawe shewing vs our sinnes, & we finding no helpe therby but damnation (because no man can fulfil the law in such sort as it can giue life). Therfore it teacheth vs like a good schoolmaster.

ster, to whō we shall resort for life, pointing vs as with a finger vnto Christ Iesu. For the scripture hath cōcluded all vnder sin, man & all his works, no hope in our selues nor in our workes, but to runne to Gods promise by Faith in Christ Iesus. And this is our last refuge, and the verie vpshot of our game, wherby the kingdō of heauen & saluation is woon for euer. And to make an end of this little worke, I will ioine 3. verses of *Te Deum*, which the Papists sing daily in their Churches, but in the latin tongue, so as neither the singers nor the hearers can vnderstād the same. But blessed bee our God, that hath planted amongst vs such teachers, who hath giuen vnto vs which are vnlearned, the same in our naturall tongue, so as we may vnderstand the same to our comfort, and find therin, that you Papists do teach vs false doctrine, when you teach vs that by the workes of grace, saluation is merited: wherby you make Christ no redeemer nor Sauiour: but the meanes whereby we receiue grace, and by which grace we doe good workes, by which works

(saie you) but falsly, wee merit saluation. But you shall heare what *Te deum* teacheth you to say to Christ: thus it teacheth; *When thou tookest vpon thee to deliver man, thou didd'st not abhor the virgins wombe, when thou hadd'st ouercome the sharpnesse of death, thou didst open the kingdome of heauen to all beleeuers, we therfore praie thee helpe thy seruants: whome thou hast redeemed with thy most precious bloud.* In the 1. verse of the three, wee say to Christ; When thou tookest vpon thee to deliuer man, &c. So that Christ tooke vpon him to deliuer man from the iustice of God, from death, hell, and damnation, before he was conceiued in the wombe of the blessed virgine, and before any of you Papists were created, which will bee iustified by your works. And deliuered you from the pain of hell (if any of you bee deliuered) before you did anie good workes. And it is not to be saide, that he would deliuer those whome he knew not: he knew them whom he would deliuer, & that before

the

the creation of the vworld.

And vnto this I am sure you agree, but the difference is in this (as aforesaide) that you Papistes will say, that Christ tooke vpon him to deliuer man; because hee knew before that they would doe good works, to merite to bee deliuered from perpetuall death to eternall life. But we by Saint Paul doe maintaine the contrarie, as before is sufficiently proued. But if it were as you say, then should it haue bin said thus: When thou with the helpe of our good workes, tookest vpon thee to deliuer man, &c. But it is not so said: but, when thou tookest vpon thee to deliuer man, &c. And therfore Christ alone toke vpon him the deliuerance of man, without mans works, but if the workes of grace merite saluation, thē no doubt but the works of grace doe set open the kingdome of heauen to all good workers by grace, and then what neede haue wee of Christ? But because this is false, therfore wee say to Christ, in the seconde verse, when thou hadst ouercome the sharpnes

of

of death. Thou (not thou and the workes of grace) but thou diddest set open the kingdome of heauen, to whom I praye you, to whom? to all good workers by grace? no, but to all beleeuers, that beleue in the passion and death of Christ Iesus. In the third verse we pray our blessed sauiour to helpe his seruantes whõ, what? that hath merited heauen by the workes of grace, surely that is forgotten. No, no, but those whom thou haste redeemed with thy precious bloud, here is not with thy precious bloud, and the workes of grace, but with thy precious bloud alone, without the workes of grace.

And to confirme all this most true and vnreprouable doctrine of iustification by faith, onely in the passion and death of our sauiour Christ Iesus: And to stop the mouthes of all the aduersaries of Gods truth, from caueling any more against the same. Let vs heare the words of the Lord Iesus himselfe, which he spake vnto his Apostles saying. *VVho is yet also of you hauing a seruant plowing, or feeding cattell,*

Luke 17. ver 7.8.9.10.

tell, would say vnto him by and by, when he were come from the field, goe, and sit downe at the table? and would not rather say to him, dresse wherewith I may sup, & gird thy selfe, and serue me, til I haue eaten and dronken, & afterward eate thou, & drinke thou. Doth he thanke that seruant because he did that which was commaunded vnto him? I trow not. So likewise ye when ye haue done all those things which are commaunded you, say, we are vnprofitable seruants: we haue done that which was our duety to doe. Note here the most plaine woordes of Christ, how he ouerthroweth all the workes of man as meritorious to deserue anye thankes from God. He sayth playnelye to all the world, aswell as to his Apostles: When you haue done all those things which are commaunded you, yet say, you are vnprofitable seruants, and deserue nothing, for that which we do, is but our bounden duetie, being bound to do the commaundement of God vpon paine of damnation. As if a maister commaund his seruant

to

to do a thinge, and the seruant doeth not that which he is commanded to doe. doeth not the mayster lay him on with stripes? Then must the doing of his maisters commandement be, not onely for obedience due, according to the duety of a seruant towards his master, but also to saue him from many stripes, which hee should deserue, according to the saying of our Sauiour Christ, *He that knoweth his masters will and doeth it not, shal be beaten with many stripes*. Now, not that the seruant in doing his masters commãdement, should therfore deserue to haue his masters inheritance, as the Papists do maintein, that by their good works they merite the kingdome of heauen. And so standeth it with vs towardes God, yea much more, for no earthly master coulde euer doe for his seruants, that our master Christ hath done for vs, and therefore though we doe all that euer we are able to doe, to the vttermost of our power, yet are we still vnprofitable seruants, and deserue nothing at the handes of God.

Luk. 12, 47

And

And behold the wisdome of the lord, what person he hath chosen, by whome to make this similitude touching this matter. A ploughman, a seruant plowing, or seruing his cattle, which kinde of people of all men in the world, best deserue their hire, and yet vnprofitable seruants, & deserue nothing: For the Lord saith: *Doth he thank that seruant, because he did that which was commanded vnto him? I trowe not.* Here is a question demaunded by the Lord, whether thanks be to be geuen to a seruant that doth his masters commandement, the Lord making the answere himself, said. *I trowe not.* Then is it thus much to say, if a temporal master is not to geue thãks vnto his seruant for doing his commandement, much lesse our Lord and God, (vnto whome no temporal master is to be compared) is to geeue thankes to any person that is bound to do his commandement. But if there be no thankes to be geuen by god to man, for doing his commaundement, which man in duetie is

bound

bound to doe, then is it cleere, that man doeth not merite heauen by his good workes, nor deſerueth thankes for the ſame. And thus hath the Lord him ſelfe ouerthrown the popiſh error of meriting heauen by workes, done after grace. And now for finall concluſion, if to much obſtinate wilfulnes do not remaine within the breſtes of the aduerſaries, & that if the Lord haue not vtterly caſt them of, as reprobates, it is not poſsible, but that theſe wordes, ſo plainely ſet down, and written with the pen of the holy Ghoſt, by the hand of the holy Apoſtles, and ſaintes of God, and here inserted, muſt needes perce their flinty hartes, and mollifie the ſame, which if grace be allotted vnto thē, wherby they may haue fleſhie hartes, and yeelding ſpirites to Gods truth. It can not be poſsible for them to hold out againſt this truth, but will yeeld them ſelues vnto Chriſt, acknowledging him to be the only ſufficient ſauiour of all the elect, without any helpe of man. And ſo repoſing their whole truſt and confidence onely in

Chriſt

Christ, and casting off their good works, as not meritorious, and thinke that if they could fulfill the lawe in greater perfection then the best that liueth, is able to doe, that yet they should do no more, but that which in dutie they ought, and are bound to do. No doubt but as the Lord is altogither mercifull, so will he in mercy receiue them, and bring them into his fold, euen vpon his shoulders, as he did the strayed sheepe, and imbrace them, as hee did the forlorne sonne, if they can departe from their errors, and imbrace this truth which leadeth to eternall life. And for that the Lord God, hath made prayer a meanes to obtaine any thing, that shall be asked of him by faith, and according to his will: And also for that prayer may be made, for such as we know not, but may yet stande in the state of grace, whereby the Lord maye drawe them to him selfe. And for that also manye numbers of papistes, haue willinglye departed from their popish religion and turned to the gospell of Christ Iesus. And hoping that

a great number of them, by prayer, and by reading the word of God, and such good bookes, as be agreeable to the word of god, may be brought to the acknowledging of their errors, & to fall frõ the same.

I pray and desire al Christians to pray to the eternall & almighty God, for their good conuersion and reformation, and that they may haue the spirite of GOD to guide them into the way of truth, that they may cast off their heresies, and vaine popish opinions, either of merit by works, or whatsoeuer els not agreeable to the word of God, and so to cleaue to Christ Iesus, our only Aduocate, Mediator, Intercessor, Sauiour, and Light of eternall life. Vnto whome, with God the father, and the holy ghost, be all honor, praise and thanks, for euer and euer. Amen.

R this B. 1639 m g.d. 13 in D. 2 6 Ianuarij 27

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